

relieved us; blotting out with his own precious blood, "the hand writing which stood against us; Coloss. ii. 14; and reversing our doom of death; not of that temporal death which he has made for us, if we choose but the entry into never ending bliss; but of that dreadful and eternal death, to which the persevering wicked are finally consigned.

And what must be the fate of such? Oh! to think of all that God has done to save them from endless misery, and secure to them everlasting bliss; to think of all the wonders he has wrought; and the sufferings and humiliations he has endured for their sake; to think of the excess of his charity and long enduring mercy towards them; and next consider their hard heartedness; their monstrous ingratitude; their daringly offensive conduct to him, in return for all his favours; must we not conclude that the fate of such will be worse, if worse can be, than that of the fallen angels; who sinned but once, and were condemned for ever! O yes; in spite of all God's goodness to him, the sinner chose to be their servant in time, and must be their slave and victim for eternity.

And with that heart of ours, which was made but to love, and to love most that which is most loving and lovely; shall we not love our God, who is so loving to us, and himself so infinitely lovely? He desires only our hearts, the seat of our affections. "My son says he, give me thy heart," Prov. xiii. 26. It is his throne within us, on which he rules our will, and regulates our desires; and makes it our delight to keep his commandments; for, "the kingdom of God," says the Saviour, "is within you," Luke xvii. 21, and where he reigns, he rules. It is by our obedience that we prove our love to him; for, "if you love me," says he, "keep my commandments," John xiv. 15. The more our love of him is genuine and sincere, the more, in its fourfold character, will it resemble his love of us; in its *breadth and length, and height and depth*. In its *breadth*, by willing all that he wills; and doing all that he commands; in its *length*, by our never ending perseverance in his service; in its *height*, by soaring in spirit to his heavenly throne; and pouring forth prostrate before him, our affections and desires; in its *depth*, in fine, by our glad participation in his sufferings and debasement; by our patient, nay joyful endurance of what troubles and trials he is pleased to visit us with; remembering always that these are the labours of virtue, which merit for us an eternal reward; and that Christ himself has declared that, "except we take up our cross, and follow him, we cannot be his disciples."—MAT. x. 38.

Original.

## EX NIHILO NIHILO.

Out of Nothing comes Nothing.

There was necessarily a first beginning to all things, and that first beginning must have always been; otherwise there would have been a time when there was no beginning, and therefore nothing could have ever begun to be.

Nothing could ever have existed without a primary cause to produce it; but that primary cause must have been ever existing, as there was nothing previously existing to produce it; for it would not have produced itself, unless it had existed before it existed; unless it had existed to produce itself; and had not existed in order to be produced, that which is an evident absurdity.

Nothing then is clearer to reason than God's eternity.

Oft in my childish rambles have I paused,  
To think how I could be, who ne'er had been;  
Or, as I'm told, if from my parents sprung,  
And they from theirs; my query's but prolong'd;  
For somewhere, sure, the backward chain must end,  
And upward to its source the stream is traced.  
Whence too, are all the objects I behold  
So various in this vast and wondrous world;  
Not self-produced; for unexisting nought  
Can nought produce. From nothing nought can spring.  
Then must there be some pre-existing cause  
Of all that is; th' essential source of Being,  
All perfect, pow'rful, wise and just and good;  
Who, what he wills, and as he wills, can make  
All perfect of its kind; and of his care  
Fit objects, which he deigns so to create.  
Thus, e'en in reason's dawn, the startling mird  
Of man perceives, and owns at once his God.

Original.

## THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE;

AS EXHIBITING IN ITSELF THE ENTIRE FULFILMENT

of the

JEWISH TYPES AND PROPHECIES.

Dedicated to our modern Freethinkers.

The Jewish figures applied to the Saviour and his religion; or the Old Law shown to be exactly fulfilled in the New.

CHAPTER II.

## THE SACRIFICE OF CAIN AND ABEL.

Cain, the first born of Adam, was a husbandman, and offered up to God the fruits of the earth. Abel, the second born, was a shepherd, and offered up to God the firstlings of his flock, and of their fat.—GEN. 4.

Cain's Offerings were not acceptable to God, because not offered up with the proper dispositions, as appears from what God said to him on his angry and envious repining at finding his offerings rejected, and those of his brother Abel accepted. "If thou do well, [said God to him] shalt thou not receive; but if ill, shall not sin be forthwith at thy door?—But the Lord had respect to Abel and his offerings."—*Ibid.*

Here, from the beginning of the world, appears God's mysterious election of the younger before the older—of the last before the first born—of Abel before Cain; just as with the same view he chose afterwards Isaac before Ismael; Jacob before Esau: as he exalted Joseph, the youngest of his brethren, over all the others. And in Jacob's blessing of his grandsons, in spite of Joseph's remonstrance, preferred the younger to the older—Ephraim to Manasses. As in like manner he chose Gideon, the least in his father's house, to be the ruler and deliverer of his people: and rejecting Saul, elected David, the shepherd boy, the youngest of all Jesse's sons, to be his people's king, and the Saviour's progenitor.

In all this, and in the other events and ordinances recorded in the sacred history of the Jews, as interpreted by the Apostles and holy Fathers of the Christian Church, and as understood by the patriarchs, prophets, and saints of the Old Law; we observe two distinct orders of things—two separate dispensations of Providence in man's regard. The first an emblematical, representative one—a passing shadow and mere figure of the ways and means by which God had resolved to fulfil his promise to man after his fall, "that the seed of the woman should crush the serpent's head;"—the second, the realization of this promise, and the complete fulfillment of the predictive types and figures.

From the time of the promise of the Saviour, [the seed or Son of the woman, who was to make to the offended deity the satisfactory atonement for our sins; to cancel our guilt; reverse our doom of death; and to restore to us in fine our forfeited inheritance.] God has never ceased reminding us in a thousand ways of this object of our utmost hope. Sketching out to us in the rites and victims he prescribed; in the lives and characters of his prototypes; in his special revelations and the whole economy of his chosen people; the innocence and sanctity; the humility, meekness, patience, beneficence; the sufferings, too, and death of this all-atoning victim; its sanctity, saving, and all-sustaining qualities; and its finally all-subduing effects on our common enemy. In a word, as we shall prove, he exhibits to our view in the temporal history of that people whom he had preserved as his witnesses in the knowledge of himself, an exact outline, or picture, of the whole scheme of our redemption—a perfect, though emblematical or figurative description of his spiritual kingdom here on earth, the universal Christian Church.

The earliest revelation concerning a Saviour was God's mysterious threat to the serpent tempter in Paradise, when our guilty first parents, instead of the condemnatory sentence against themselves, which they, trembling, anticipated, beheld Him turn the whole weight of His indignation against their deliverer, whom he declared accursed; and heard him foretell that "he would put enmity between him and the woman, and between his seed and her seed; and that she and her seed should crush his head, though he should lay snares for her heel." Gen. iii. 15—thus showing that the woman whom he had deceived, not only should not become his prey, but that she and her offspring should be at enmity with him; and consequently still with God on the side of righteousness. That she, in fine, and her divine sou,

with his brethren, should so fully triumph over him, as to crush his proud aspiring and mischief-plodding head, and trample it humbled in the dust.

From this time forward begin the divine predictive allusions to this promised "seed of the woman," the Redeemer of mankind, whose character, attributes, and supernatural achievements we shall find, though gradually, yet strikingly and fully delineated in the inspired history of the Jews; and so convincingly delineated, that these last must own, what were an acknowledged blasphemy, that either the one true God, whom they had ever adored, had made up their religion of a series of unmeaning rites and ceremonies, allusions, and predictions; or that all these pointed at, and had their spiritual fulfilment in the Saviour's dispensation, or the Christian institute.

We observe throughout the whole sacred story, how God, foreseeing as he does, in all our ways and actions, the free decisions of our will, either in corresponding with, or in resisting his grace; directs these free and uncontrolled decisions of our will to answer his own all-wise, just and merciful purposes. Thus, he directed to his own purpose the free willed conduct of Cain and Abel, by exhibiting in them, from the very beginning, the contrasted character of the two testaments: of the old one, that of the Jews; and of the new one, that of the Christians.

In effect, Cain, the first born to Adam, is considered in the same light as Ismael, the first born to Abraham, was by St. Paul, Gal. iv. 22, 23, 24; and as Esau, the first born to Jacob, &c.; not as the child of promise, and rightful heir. These and their lineage represented the first order of things—the preparatory and typical dispensation which God had in view. But Abel, Isaac, and Jacob, the younger born, represented each the real child of promise, the rightful heir; and the one in whom all the predictive figures were to have their entire accomplishment—"the seed of the woman who would crush the serpent's head: in whom all the nations were to be blessed;" and who was therefore "the expectation of the Gentiles,

Cain's offerings represented the Jewish sacrifices, which, as having nothing in them capable of atoning for sin, but in as far as they pointed at the Saviour and were accompanied with the due disposition in the offerers were, as deficient in both these respects, finally rejected by the Deity, as he himself declared to the Jews by the last of all their prophets, "I have no pleasure in you, (saith he,) and I will not receive a gift at your hands; for, from the rising of the sun even to the going down thereof, my name is great among the Gentiles: and in every place there is sacrifice; and there is offered up to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of Hosts."—MAL. i. 10, 11. This name is that of the Saviour; for when he humbled himself, being obedient unto death, God has therefore, exalted him, and given him a name above all names, that in the name of Jesus every knee should bow, of those that are in heaven, on earth and under the earth," &c.—PHILIP. ii. 9, 10.

Cain also slew his younger brother, the innocent and just Abel, whose sacrifice was accepted by God, while his own was rejected. In this he was a figure of the Jewish Priesthood: a people who slew the Saviour, their late born brother in the flesh, from envy at his sanctity and perfect acceptance with God, whose holy life, in which, when challenged by him, they could find no blame; and whose heavenly doctrine, so sublime, were a perpetual censure on their worldly, wicked and hypocritical conduct.

"And God set a mark upon Cain, that whosoever found him should not kill him, when he went out from the face of the Lord, and dwelt as a fugitive on the earth."—GEN. iv. 15, 16.

In like manner has God set a mark on the Jewish people, that they might not be destroyed; and made them, since their murder of the true Abel, Jesus Christ, a fugitive and unsettled Race, who have not yet for upwards of eighteen hundred years, found a home or resting place among the nations: distinguished from all the other branches of the human family by an indelibly marked countenance all their own, by their repulsive and unconquerable prejudices, by their peculiar habits and pursuits, and by every thing that might tend to blend them with the rest of mankind.

Abel, on the other hand, was the earliest prototype of the Saviour, in as much as being a shepherd, he, like Abraham, Isaac, Jacob, Moses and David, represented the chief Spiritual Shepherd, Jesus Christ.—JOHN x. Like the Saviour too, he offered up the acceptable victim, the innocent lamb, the most striking emblem of the sole propitiatory victim, "the Lamb of God who taketh away the sins of the world." He was also slain by his envying brother, as the Saviour was by his brethren, the Jews.