

out ;—and then a new scene of things commences. Now he must be blind indeed, who cannot see in the decree that exposed Moses, in his exaltation, Divine call, and mission, in his leading Israel through the Red Sea, in the mediation at Mount Sinai, in the periprinations through the wilderness, and in a hundred incidents of this history, an exact coincidence with the facts recorded by Matthew, Mark, Luke, and John, concerning the Messiah. But these historic incidents though evidently figurative, and made to have a prospective reference to the incidents in the evangelical narrations, do not rank among those symbolic institutions, whose primary design was to prefigure the Messiah and his redemption. Such were the instituted acts of worship belonging to the tabernacle.

Sacrifice is as old as the fall of man, or at least was instituted immediately afterwards, and continued in practice among all those favored with divine revelations, till the sacrifice of the Messiah, when it legitimately ceased. All sacrifices since offered have been unauthorized by God. He accepted one sacrifice which forever perfects the believers as to sacrifices. This divine institution has spread all over the world. No nation of antiquity, and, perhaps, not a tribe now on earth is without some vestiges of it. It was an institution that human reason never could have originated. The idea that the blood or life of any animal could be acceptable to the Creator of the world has no archetype, model, or analogy, in the sensible or visible creation to originate it. The ancients confirmed all their covenants over the bodies of slain animals. But this practice seems to have originated from the sacrifices which were offered at the times when God commanded them in confirmation of any promise, which he gave to any of the human family. Thus the patriarchs confirmed their covenants, and from them the custom obtained of confirming all covenants with blood. Hence the seals of all the articles of stipulation of solemn import were seals of blood. And when this custom was laid aside, and wafers instead of victims became the seals of written contracts, they were colored red, as the symbol of the seals of blood.

Among the ancients, the gradations in the obligation and solemnity of all agreements were, first, a mere verbal promise without witnesses; second, a verbal promise before witnesses; third, an oath; and fourth, a victim slain. Thus when the national constitution of Israel was consummated, Moses, after he had audibly spoken the whole terms and conditions, had, by divine appointment, animals slain, and the blood was scattered over the parchment and the people. So the highest pledge or assurance of God's love ever given to mortal man, greater than promise, oath, or even human sacrifice, is the blood of Jesus, by which the new institution has been ratified. But after these generals, we may come to particulars in the symbolic worship at another day.

CHRISTIAN UNION.—No. 3.

In our previous papers it has been made apparent that much of the happiness of the ancient christians flowed from their union. That it is sinful to make or keep up divisions in the body of Christ, we trust has also been satisfactorily proved. It now remains for us to show the