

Man was created in his Maker's image, and his religion was part of that image—it was written on his heart, and might be called constitutional ; but after he fell from pristine purity, that was lost, and a new type of religion was introduced—a kind caused by new necessities—a system not of simple obedience, love, and communion, but of reconciliation ; and though we have not the precise form, we have the historical fact in the recognition of a divinely appointed mode of worship. In the case of Cain, we find not only the first introduction of religious error, or self-will, in forming what he conceived to be religious obligation, when he attempted to worship by a mode that had not the divine sanction, but also, that there was a mode which he would not embrace. He took the ground of a proud moralist, and not that of a humble suppliant. He brought his thank-offering, but not his sin-offering. He prayed, "give me this day my daily bread," but would not pray, "forgive me my trespasses." He refused to acknowledge the doctrine of propitiation ; and this proves that this doctrine had been divinely taught ; for why condemn him for what he knew not ? or why approve of Abel's sacrifice of the "firstlings of his flock," additional to his offering of the fruit of the ground, if he did it only by accident ? And if Cain had not known better—if he had not had some revelation as to the duty, nature, and design of certain sacrifices—why should the language of God be addressed to him as one who knew his duty but would not do it ?—"If thou doest well, shalt thou not be accepted ? and if thou doest not well sin lieth at the door ;"* that is, at *his* door, because he refused to comply with the Divine mode through which God would accept the sinner.——The religion of the patriarchs—a succeeding and slightly enlarged edition of the former—was still of the same primal or elementary character. It recognised the one true God, the facts of sin and a way of propitiation, exhibited by a symbolical confession of the one and faith in the other, on the ground of the early promise of the coming Messiah, the seed of the woman who would bruise the head of the serpent.——The religion of the Jews was of the same character. It was the full enlargement and completion of the elementary or typical system ; but though it was wrapped up in symbols, and carried out by a laborious and costly ceremonial, still, it contained in it all the great principles of

* Though we accept the translation, "a *sin-offering* lieth at the door," referring to some authorised animal for sacrifice, which Cain could have taken and laid on the altar, the fact and argument are still unaffected.

religio
image
social
suited
likely
spiritu
ciatin
mean
a pec
"as a
ther,"
rience
to bri
syste
Bu
shad
can c
type
had
give
stan
cult
sens
rites
beco
exh
and
wo
us
of
hav
we
an
pla
ha
str
inc