

triumphs, and the leading affairs of his government. Amongst persons in the patriarchal and Jewish ages, who, in one or more prominent characters or incidents, or in their general history adumbrated the Messiah and his reign, the following group occupy a lofty eminence :— Adam, Abel, Noah, Melchisedeck, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Samson, David, Jonah. Of things of this class, as well as persons highly figurative and instructive, are the vision of Jacob's ladder—the burning bush—the pillar of cloud and fire—the manna—the rock Horeb, a fountain of living water in the wilderness—the veil of Moses—the brazen serpent—the victory over the nations of Canaan, and the land of Canaan itself. And of ordinances, the passover, the scape goat, the red heifer, the year of jubilee, the law of the leper, the kinsman redeemer, the cities of refuge ; together with all the sacrifices, washings, anointings, and consecrations of the holy nation.

But a third object of the Jewish institution, of paramount importance to the world, was the furnishing of a new alphabet and language (the elements of heavenly science,) without which it would appear to have been almost, if not altogether, impossible to learn the spiritual things, or to make any proficiency in the knowledge of those relations which Christianity unfolds.— The language of the new institution is therefore explained by that of the old. No one can understand the dialect of the kingdom of heaven who has not studied the dialect of the antecedent administrations of heaven over the patriarchs and Jews. The most striking and characteristic attribute of the sacred dialect is, that the elements of it are composed of the incidents of history, or what we call remarkable providences.

I cannot explain myself better, nor render my readers a more essential service, than by illustrating by an actual detail of sacred history, the following proposition, viz :—*That sacred history, or the remarkable incidents of God's providences to the Jews and Patriarchs, are the foundation of the sacred dialect of the new institution.* Or, if the reader will understand it better, it may be thus expressed—*All the leading words and phrases of the New Testament are to be explained and understood by the history of the Jewish nation and God's government of them.* Take the following as a mere specimen :—

God called Abram out of Ur, and changed his name into Abraham ; and the name of his wife Sarai into Sarah. He promised Isaac as the person in whom his seed should be called.— God did tempt Abraham, commanding him to offer Isaac for a burnt-offering—Isaac had two sons—Esau the elder, and Jacob the younger. Esau despised his birthright and sold it to Jacob. Jacob wrestled with God, and prevailed ; he obtained a blessing, and was therefore called Israel. He had twelve sons : of these Joseph was his favorite. His brethren envied him, and sold him