

# THE CHRISTIAN.

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CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God — *Peter*. On this Rock I will build my Church and the gates of hell shall not prevail against it. — *The Lord Messiah*.

[FROM THE CHRISTIAN BAPTIST.]

ESSAYS ON MAN IN HIS PRIMITIVE STATE, AND UNDER THE  
PATRIARCHAL, JEWISH, AND CHRISTIAN DISPENSATIONS.—NO. V.

THE PATRIARCHAL AGE.—NO. I.

DURING the Patriarchal age of the world, there were sundry distinguished personages through whom divine communications were made. When sentence was pronounced upon the Serpent, his ultimate destination was threatened through a descendant of the woman whom he had seduced. This has been long understood to refer to some future controversy between a descendant of Eve, and the children of the wicked one; in which a son of Eve would finally vanquish the Arch-Apostate and his race. This threat of bruising the Serpent's head is supposed to be a gracious intimation of mercy to the human race. It was certainly a very dark and symbolic one, which could not without another communication, or revelation, intimate much consolation to man. Such as it was, it is the plainest object of faith and hope found in the annals of the world for 1656 years. It was about as clear an intimation of a Redeemer, as the translation of Enoch was of the resurrection of the just. But it is to be presumed that more light was communicated on this subject, than that found in the history of the antediluvian age. The first proof of this is of the same nature as that commonly called circumstantial evidence. That sacrifice was instituted, is to be inferred from the fact that Cain and Abel make their grand debut at the altar. Now had not the historian intended to acquaint the world with the death of Abel, in all probability there would not have been a single intimation on record, either of the institution, or the practice of sacrifice. As there was no public event accompanying the institution of sacrifice, there is no mention of it; but as there was a public event connected with the practice of it, we have an incidental notice of it. Two things are worthy of notice here; the first, that the most significant institution in the antediluvian world, is to be learned incidentally; and the second that the first controversy on earth began at the altar. There too, it shall end.

Another proof that more light on the subject of religion, and of the future destiny of man was communicated than is recorded in the narrative of the first 1656 years of the world, may be learned from the