

the reader's recollection the observation of Solomon before quoted—*It is the glory of God to conceal a thing.* A number of important truths are delivered in Holy Writ, which are veiled truths, which we shall never discover if we adhere to the *letter*, and content ourselves with admiring the richness and beauty of the setting, without paying any attention to the gem it encircles or conceals. Some writers require a clear, distinct, and explicit statement, before they will admit anything as revealed in Scripture, be the circumstantial evidence of the fact ever so strong. For instance, some eminent theologians deny the Divine origin of *sacrifices*, because no command of God to Adam or Noah to offer them is recorded to have been given; yet one should think the practice of *righteous* Abel, and of Noah, *perfect in his generations*, and God's acceptance of their respective sacrifices,* was a sufficient proof that this was no act of will-worship, but one of obedience to a Divine institution. The circumstance that God clothed Adam and Eve in the *skins* of *beasts*, proves that beasts had been slain, which were most probably offered up as victims representing the great atonement, the promised seed; and the clothing of them in their skins was an indication that they wanted garments, in the place of their own innocence and righteousness, to cover their nakedness, and that they now stood as clothed in the righteousness of Him whose heel was to be bruised for them. The distinction also of *clean* and *unclean* beasts directly sanctioned by the Deity, and which alone might be offered in sacrifice,† is another circumstance confirmative of the common opinion.

God, both in his word and in his works, for the exercise and improvement of the intellectual powers of his servants, and that—"By reason of use they may have their senses

* Gen. iv. 4; viii. 20, 21.

† Ibid. and vii 2, 3.