

care; as is laid down in an ancient, venerable, original document; which contains the deepest and the sublimest wisdom, and presents results to which all philosophy must at last return.”\* The certainty of such an order of things nature and reason declare: the actual reality of it we learn from the word of revelation.

“God created man in his own image;” and the Christian Scriptures show us in what that image consisted; “in knowledge, righteousness, and true holiness.” That knowledge must have been sufficient for all the purposes of a pure and happy existence, and as the principle of a progressive development which would undoubtedly have been most glorious, had man abode in his pristine honour. The Deity was pleased to manifest himself to the newly formed and favoured creatures, in ways of the most condescending goodness and wisdom; assuming probably a splendid human form, and communing with them, in ways and to an extent of the most wise and benevolent purposes, beyond what we can know. But it is not an unreasonable conjecture, that the archives of the human race which open the writings of Moses, are fragments of those communings. The narration of that which took place before man existed to have witnessed it, could have been only from a supernal communication. Yet, to suppose that scientific knowledge was thus imparted, or any know-

\* “Wer erzog denn das erste Menschenpaar? Ein Geist nahm sich ihrer an, wie es eine alte, ehrwürdige Urkunde vorstellt, welche überhaupt die tiefstinnigste, erhabenste Weisheit enthält, und Resultate aufstellt, zu denen alle Philosophie am Ende doch wieder zurück muss.” Quoted by Dr. Dereser of Breslaw, in the translation of the Bible with annotations, by himself, Brentano, and Scholtz; in 17 vols. Franck. 1820—1833; vol. I. p. 16. John Gottlieb Fichte, whose writings have exercised a very powerful influence in Germany, taught that the arrangement of moral sentiments and relations, that is, the moral order of the universe, *is God*; thus denying a personal and intelligent Deity. He died in 1814, æt. 52; and there is reason to believe that, several years before his death, he renounced his atheism.