

ledge beyond what was necessary for the present welfare of the newly created rational beings, their intellectual progress, and the preservation of their unalloyed but not expanded holiness; has no ground of probability as a subject of conjecture, nor the shadow of evidence as a matter of fact. After the mournful apostacy of man, the condescending Deity was pleased still to grant manifestations of himself; for the increase of moral knowledge, the counteraction of growing wickedness, and the providing of facts and evidences to be recorded as a basis for ulterior revelations. In many of those manifestations, the appearance of a human figure is expressly declared: thus suggesting reason to believe that those appearances were in the person of "the WORD, who, in the fulness of the time, became flesh," that is, assumed the human nature, "and dwelt among us;" "who is over all, God blessed for ever."* In this manner, a foundation was laid for the succession of divine communications, to guide wandering man into the ways of peace.

In comparison with the glory of the gospel, the "grace and truth by Jesus Christ," this was a very imperfect proceeding: but it was a rudiment of the moral system which was to be the excelling glory of a future age; and, with all its imperfection, it was as high and spiritual as *the condition of human nature was able to bear*. It was adapted to a state of intellectual and spiritual infancy; and from it was derived *that character* of the Old Testament revelations, which it is our present object to consider more closely.

That character consisted in representing God by the figurative attribution of the human form with its organs and functions, and the human mind with its affections and passions.

* John i. 1, 14. Gal. iv. 4. Rom. ix. 5.