

that were not predicted of Jehovah, our communion with him must be of the lowest description. We would either become atheistical, or, in spite of ourselves, rushing into *personification*, we should locate the dwelling of the great Spirit in the sun—the moon—a star—a man—an animal—a vegetable. * * Nor only so ; but we are emphatically told, that man was made in the image and likeness of God. There must therefore be a *personal* manifestation of God. * * No impression is more universal or uniform, than this—there is a God ; nor any inference more general or natural than this—we owe him our homage, and he ought to be worshiped.

But under this impression and inference the questions necessarily arise—how shall we worship him? Where shall we meet him? in what form shall we address him? with what service will he be pleased? Take Faber's great work on the Pagan Idol, or his Mysteries of the Cabiri, or Bryant's Observations, for your guide, and see how the heathen world laboured and heaved ! Ignorant of the personal manifestation Jehovah had made of himself, and incompetent to estimate the subsequent manifestation in the flesh which he had promised, how ingeniously, yet wretchedly, they systematised their personifications ! * * Then the host of heaven being blended with their divine heroes, the sun, moon, and stars called for adoration. Nor has infidelity, when she talks of the great temple of nature, done any thing more than throw the whole together, in one confused, undistinguished, mass ; or, falling from the high ideas of *personal* existence, which the nature of man suggests, she abets mere materialism on the one hand, or is irrecoverably lost in profitless abstractions on the other.

Thus we have reached a point where, from the very necessities of our nature, a farther manifestation of God, than that afforded by the material universe, becomes indispensable. There is no intermediate symbol between that general manifestation, and a *personal subsistence* ; and to go beyond this last, is to pass out of the system to which man belongs. A manifestation by a personal subsistence (the Word) is the very thing we need.—Withhold it, and mankind must either sink into the grossest superstition, or be conscious of an obligation which they have neither ability nor opportunity to meet. Nor is this all ; but turning away from the evils of life, under the strongest desires after glory, honor and immortality, eternity becomes a blank, and men grow frantic with wild conjecture ; or sinking into apathy, they die like the brute. The necessity for a *personal* manifestation of Jehovah is found therefore, in the constitution of man.

Again : God is a *spirit*, and man has a *spirit*. Here is similitude. Common attributes and common principles, throughout nature lead to association. Accordingly this is the very basis on which the scriptures have erected their whole moral superstruc-