

shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." Of course, if we are not fitted to know, to see or to hear, things which are unrepresented in this material system with which our existence is connected for the time being, we must form our ideas of God from those views he has afforded of himself, and must speak of his attributes as he has *manifested* them. Whatever is beyond this world is mystery, i. e. is a *secret* to us.

It belongs not to man to perceive SPIRIT abstractedly considered. We cannot perceive or know each other's spirit, excepting as it is exhibited in its appropriate form, or by some external act. And as God is a SPIRIT,—so said Jesus to the Samaritan woman,—we cannot know him, unless he shall manifest himself by and in his works, or shall assume personal form.—The necessity under which we are thus placed is found in the very constitution of our nature, and must exist so long as it shall be characteristic of us to acquire our ideas by means of our corporeal senses. The divinity of Jesus Christ, to use popular language, is not so *irrational* a doctrine, nor is it so destitute of evidence to be derived from the nature of things, and from the nature of man, as some have confidently pretended. The real truth is, that it is founded in the nature of things, and in the nature of man, and therefore the scriptures have taught it. And those who have defended this doctrine, have, I think, essentially weakened their own argument, by basing it simply on the sovereignty of Jehovah.

It is necessary to pursue this topic a little farther. How can any man explain to me wisdom, goodness and power, as attributes of God? Of abstract qualities the human mind can form no idea, whether they are predicted of God, of man, or of any creature. The scriptures certainly occupy this ground in undertaking to teach us of God. see Ps. xix. 1, 4. Rom. i. 19, 20. Acts xiv. 17.

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On this simple view of the character of man, or of the necessity arising from the constitution of his nature, must rest the whole *reason* for the fact, and the doctrine, of the divinity of the Saviour. "Such an high priest *became* us"—"in all things it *behooved* him to be made like unto his brethren, that he might be a merciful and faithful high priest."

God having manifested *himself* to us by the works of creation and providence, and that manifestation being made in such a manner as is suited to our mind *in its present mode of subsistence*, is there no necessity that the Creator should proceed farther?—Can we now be satisfied, or will we not pursue our inquiries?—Is it unnatural or irrational to seek after *personal intercourse*, or communion, with that being whose works have introduced him to our acquaintance? * * * * *

Of *personal* subsistence we have well defined ideas; and it