

attached to the soul in the nineteenth century probably never entered their minds; and though in strict language they might be called materialists, they were by no means such materialists as modern times have produced, who understandingly deny the existence of the soul, and regard it as a function of the brain. The Jews thought of God as the most subtile essence of which they could form any idea; but whether he were material, or immaterial, probably they never inquired. And it cannot escape the notice of a reader of the Old Testament how frequently God is represented by figures derived from material objects. This was in accommodation to the rude and uncultivated state of most minds in those early days. Purely abstract truths would have conveyed no ideas to minds which had never been accustomed to abstractions. Hence it is, that we meet in the Bible with so many descriptions of the Deity, which theologians and philosophers denominate *anthropopathic* and *anthropomorphic*. It was in accommodation to the uncultivated state of common minds, which could form no conceptions of God that were not founded on some property belonging to man. The language of the sacred writers does, indeed, when correctly interpreted, convey the idea of the most perfectly simple, spiritual, and immaterial substance as constituting the divine essence; and minds accustomed to abstract ideas find no difficulty in enucleating the spiritual meaning of Scripture. But had the divine Being been described by abstract terms, the great mass of men, even at the present day, would receive no impressive conception of the Godhead. God, therefore, in the Old Testament, revealed as much concerning himself and his plans, as men would understand. But other revelations and developments would follow, when the human mind should be prepared to receive and appreciate them.

*The revelations of Christianity have brought to light so much respecting the moral character and moral government of Jehovah, as to leave little further to be desired or expected in this world.*

The natural attributes of the Deity have a more spiritual and less anthropopathic aspect in the New Testament than in the Old. We are told in the former distinctly, that *God is a spirit, and those who worship him must worship him in spirit and in truth.* But God's moral character, as developed in the