

exercised to discern both good and evil ;"* has rendered it indispensable that those who would understand them, and gain a correct idea of his plan in them, should collect and place in one point of view things that in Nature and Scripture are scattered over the whole surface, so that by comparing one part with another they may arrive at a sound conclusion. Hence it happens that, in Scripture, when any truth is first to be brought forward, it is not by directly and fully enunciating and defining it, so that *he who runs may read* and comprehend it, but it is only incidentally alluded to, or some circumstance narrated which, if duly weighed and traced to its legitimate consequences, puts the attentive student in possession of it. Such notices are often resumed, and further expanded, in subsequent parts of the sacred volume, and sometimes we are left to collect that an event has happened, or an institution delivered to the patriarchal race, without its being distinctly recorded, from circumstances which necessarily or strongly imply it. In a trial in a court of justice it very commonly happens that no direct proof of an event can be produced, and yet the body of circumstantial evidence is so concatenated and satisfactory as to leave no doubt upon the minds of the jury as to the nature of the verdict they ought to deliver. It would be a great and irreparable loss to the devout and sober student of Holy Scripture, if in his endeavours to become acquainted with the different parts of it, he is to be precluded from forming an opinion as to certain events and doctrines, because it has pleased the Wisdom of God to record and reveal them not directly and at once, but indirectly, in many parcels, and under various forms.

To apply this reasoning to the subject I am discussing. Having rendered it probable that the cherubim placed in a tabernacle at the east of the Garden of Eden, represented

* Heb. v. 14.