

purity more satisfactory than we dare affirm of many of the Greek and Latin classics. All competent scholars, of whatever opinions and parties they may be in other respects, will agree to reject any imputation of uncertainty with respect to the means of ascertaining the sense of the language.

Professor Powell's scheme is in fact but a reproduction of the *mythic* hypothesis which the German Anti-supernaturalists generally hold ; and which we could not consistently adopt unless we went with them to the infidel length of denying any positive revelation. This I am persuaded that the Professor would not do. But as a divine, he has involved himself in serious difficulty. His notion, that we have here "the language of figure and poetry," is palpably erroneous. The whole is in the style of plain narrative, evidently intended to be understood as a simple, straight-forward, unadorned *history*. The dramatic form, introducing the Creator as speaking, to command an effect ; and then stating that the effect followed, and that he was pleased with the contemplation of it ;—is a part of *the great characteristic* which runs through all the Hebrew Scriptures and especially the earlier parts of them, the *Anthropopathia* ; a mode of expression adapted, by the graciousness of Divine condescension, to the capacity and habits of thought which belong to men in an unpolished state of society, who were totally ignorant of abstract phraseology, and would have been unable to receive spiritual sentiments, unless clothed in language borrowed from sensible objects and from the emotions and actions of men. This is indeed the very principle which will appear, as I trust, in a following lecture, to be both "a *true cause*" in the formation of the ancient scriptural phraseology, and to be *adequate* to carry us out of the difficulty, without sacrificing the reality of the things related, or invading the truth and majesty of Divine Inspiration.