

and we see a vast number of changes taking place, upon a scale of great magnitude ; and at last, our feeble minds having acquired the idea of *power*, we transfer it, with the highest increase of form, to our conception of the Infinite and Eternal Deity : and we call our new idea *Omnipotence*. In a similar way, we form conceptions of justice and kindness, from the action of parental and infantile feelings, and from the mental phenomena which we experience inwardly and the actions of our fellow-beings observed outwardly : to these conceptions we also annex the qualities of infinity and eternity, and thus we gain some notion of the MORAL attributes of the Supreme Majesty, his *Holiness* and his *Benignity*. But, how faint, how low are our best conceptions ! “ Lo, these are parts of his ways : and what whisper-word is heard of him !—The Almighty ! We find him not !”*

I humbly think that these positions are self-evident to every reflecting person. Equally manifest it is, that the highest order of created intelligences, though they may be immeasurably superior to man, in their faculties of understanding, can *know* GOD in only the same way ; by elevating their minds through aids of analogy : unless the TRANSCENDENT ONE, in his boundless goodness, have reserved for them some mode of immediate communication ; but to conceive which must necessarily be beyond our powers.

From this general statement, some important consequences follow.

1. All the methods of representation, that may be employed to convey notions of the Deity to the mind of

* Job xxvi. 14. The word rendered *parts* signifies the extremities of lines, mere points : but I know not of any good English word which I could venture to substitute. The *whisper-word* is the barest literal rendering ; and it is too beautiful to be lost, as in the common version. Chap. xxxvii. 23, also closely rendered.