

man, must, of absolute necessity, be designed to produce only analogical or comparative ideas; and must be adapted to that end. If we may so speak, they are *pictures*, which stand *in the place* of spiritual realities; but the realities themselves belong to the INACCESSIBLE LIGHT.

2. The materials of such comparison must be different, according to the varying states of mental improvement in which different minds are found. Let it, for a moment, be supposed that it had pleased the Divine Majesty to grant an immediate revelation of his authority and his grace to the Athenians, in the age of Socrates, Plato, and Aristotle, and for their use; we may reverentially believe that, in such a case, the communication would have been expressed in the terms and phrases to which they had habituated themselves, and moulded upon a system of references to the natural scenery around them, to their modes of action in social life, and to their current notions upon all other subjects. Not only would the diction have been pure Greek, but the figures, the allusions, and the illustrations of whatever kind, would also have been Attic. The Hebraized style which was adapted to the people of Israel, would have failed to convey just sentiments to the men of Greece; for, though it would not have been absolutely unintelligible, the collateral ideas would have been misapprehended, false bye-notions would have insinuated themselves, and the principal sentiments, to inculcate which was the object of the whole process, would have been grievously distorted. Or, had the favour of a positive revelation been given to the ancient Britons, or to the aborigines of America, it would have been clothed in another dress of representative imagery, and described in other and very different forms of speech.

Yet, in any such case, and under every variety that could occur, the enucleating of the representations, if it