

favour me with their attention, as some assistance to the forming of an intelligent and therefore most profitable method of studying the divine word.

We have thus seen it placed beyond the possibility of a doubt, that it is *the manner* of the Scriptures, and most copiously in their earliest written parts, *to speak of the DEITY, his nature, his perfections, his purposes, and his operations, in language borrowed from the bodily and mental constitution of man, and from those opinions, concerning the works of God in the natural world, which were generally received by the people to whom the blessing of revelation was granted.*

That so the fact is, cannot be denied: and will any dare to find fault with it? Is it not sufficient to satisfy any rational man, that it has pleased Him who cannot err to make use of this method? We have no right to demand any more satisfaction. But let it not be forgotten, what has already been stated, that, not only is this style that which alone would have been intelligible in the early ages of the world; but it is still the best adapted for universal use.

An observation now arises to our view, which must, I cannot but think, force itself with irresistible conviction upon any impartial mind. If it was not unworthy of the Adorable Majesty of God to permit himself to be described in terms *infinitely beneath* him, and which require our watchfulness and pious care, lest we take up with conceptions far remote from the spirituality of the Divine Nature, and the purity of Christian worship; MUCH MORE may it be regarded as consonant with the honour of his word, that its references to *natural objects* should be, in the character of thought and expression, *such as comported with the knowledge of the age in which they were delivered.\**

\* No doubt this principle has been often thought of, and happily employed in theological discussions; as by Archbishop King, the German di-