

were fairly accomplished, would bring out *the same* truths : and the practical benefit of piety and virtue, resulting from each mode, for the classes of mankind to which each was adapted, would be *the same*, if improved with equal fidelity.

3. The earliest revelations which God was pleased to grant to man, whether in the state of pristine integrity, or in that into which by transgression he fell, must have been conveyed by representations of the character which we have described ; they must have been composed of materials derived from the *knowledge* possessed by the subjects of those revelations, and the *relations* under which they stood to beings and circumstances around them.

This position is only the correlate of saying that the revelation must have been given and transmitted in the language spoken or written by those to whom the message of God came : or, to say all in one word, it must have been *intelligible*. If any objection be raised against the supposition, that, by this showing, the revelation would be clothed in the imagery of gross and sensible objects, with the imperfections and misconceptions, under which those objects appeared to men possessing only the rude ideas of a primeval state of society ; a corresponding objection would lie against the revelation's being conveyed in a rude and imperfect language. Then, to be consistent, it would be requisite further to maintain, that the terms and style of the revelation must have been in the most pure and abstract kind of phrase that human diction could afford, the most nearly approaching to the spirituality of the Divine Nature, and the majesty of eternal things : and this would be equivalent to saying, that it ought to have anticipated by many centuries the progress of man as an intellectual and social being ; that it ought to have been written, not in the language of shep-