

In the majestic language of the Church of England, "There is but one living and true God ; everlasting, without body, parts, or passions."* And does any man need to be told that this article is the echo of the clearest Scripture-testimony, in the Old Testament as well as in the New ? "Do not I fill heaven and earth ? saith the Lord.—Whither shall I flee from thy presence ?—God is a spirit :—the King eternal, immortal, invisible ;—who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see."†

Yet it pleased this BEING to bring down himself, not to the comprehension, for that is impossible, but to the apprehensive capacity of untutored men, by representations drawn from the circumstances of man, and from other natural objects.

Is it intended to represent the beauty and grandeur of the Divine Nature ?—"He covereth himself with light as with a garment.—His glory covered the heavens :—his brightness was as the light :—God is light."‡

His universal knowledge ? "The eyes of the Lord run to and fro, through the whole earth."§

The application of his omniscience to the exercises of distributive justice ? "God looked down from heaven upon the children of men ; to see if there were any that did understand, that did seek God.—The Lord said, Because the cry of Sodom and Gomorrah is very great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to

* More impressively in the Latin copy of the Articles : "—incorporeus, impartibilis, impassibilis :—"

† Jer. xxiii. 24. Psal. cxxxix. 1—12. John iv. 24. 1 Tim. i. 17 ; vi. 16.

‡ Psal. civ. 2. Habak. iii. 3, 4. 1 John i. 5.

§ 2 Chron. xiv. 9.