As to elegance, there is an elegance which reſults from the uſe of ſuch words as are moſt in uſe with thoſe who are accounted fine writers, and from ſuch arrangements in the words and clauſes as have generally obtained their approbation, This is diſclaimed by the ſacred authors.

But there is an elegance of a ſuperior order more nearly connected with the ſentiment; and in this fort of elegance they are not deficient. In all the oriental languages great uſe is made of tropes, eſpecially meta­phors. When the metaphors employed bear a ſtrong reſemblance, they confer vivacity: if they be borrowed from objects which are naturally agreeable, beautiful, or attractive, they add alſo elegance. The Evangeliſts furniſh us with many examples of this kind of vivacity and elegance. Our Lord borrows tropes from corn­fields, vineyards, gardens, &c.

As a valuable appendage to this part of our ſubject, we ſhall ſubjoin Dr Campbell’s method of ſtudying the books of the New Teſtament. This we offer to our readers as a beautiful inſtance of the judicious applica­tion of philoſophy to ſacred ſtudies. It is the ſame method of diſcovering truth by analyſis and induction, which was purſued by Sir Iſaac Newton with ſuch aſtoniſhing ſucceſs, which ſince his time has been uniform­ly practiſed in natural philoſophy, and has been alſo applied to chemiſtry, to medicine, to natural hiſtory, and to the philoſophy of mind, by the ingenious Dr Reid. This is the path of found philoſophy, which can alone lead to the diſcovery of truth. In following it, our progreſs may be flow, but it will be ſure. If all theolo­gians would ſteadily adhere to it, we might then enter­tain the pleaſant hope of diſcarding for ever thoſe abſurd ſyſtems of religion which are founded on ſingle paſſages and detached fragments of ſcripture, and of eſtabliſhing opinions and doctrines on a ſolid foundation.

“1. To get acquainted with each writer’s ſtyle; to obſerve his manner of compoſition, both in ſentences and paragraphs; to remark the words and phraſes peculiar to him, and the peculiar application that he may ſometimes make of ordinary words; for there are few of thoſe writers who have not their peculiarities in all the reſpects now mentioned. This acquaintance with each can be attained only by the frequent and attentive read­ing of his works in his own language.

“2. To inquire into the character, the ſituation, and the office of the writer, the time, the place, and the occaſion of his writing, and the people for whoſe im­mediate uſe he originally intended his work. Every one of theſe particulars will ſometimes ſerve to eluci­date expreſſions otherwiſe obſcure or doubtful. This knowledge may in part be learned from a diligent and reiterated peruſal of the book itſelf, and in part be ga­thered from what authentic, or at leaſt probable, ac­counts have been tranſmitted to us concerning the compilement of the canon.

“3.The laſt general direction is, to conſider the princi­pal ſcope of the book, and the particulars chiefly obſervable in the method by which the writer has purpoſed to execute his deſign. This direction is particularly appli­cable to the epiſtolary writings, eſpecially thoſe of Paul.

“4. If a particular word or phraſe occur, which ap­pears obſcure, perhaps unintelligible, the firſt thing we ought to do, if ſatisfied that the reading is genuine, is to conſult the context, to attend to the manner where­in the term is introduced, whether in a chain of reaſoning or in a hiſtorical narration, in a deſcription, or in­cluded in an exhortation or command. As the concluſion is inferred from the premiſſes, or as from two or more known truths a third unknown or unobſerved be­fore may fairly be deduced; ſo from ſuch attention to the ſentence in connection, the import of an expreſſion, in itſelf obſcure or ambiguous, will ſometimes with mo­ral certainty be diſcovered. This, however, will not always anſwer.

“5. If it do not, let the ſecond conſideration be, whe­ther the term or phraſe be one of the writer’s peculia­rities. If ſo, it comes naturally to be inquired, what is the acceptation in which he employs it in other places? If the ſenſe cannot be preciſely the ſame in the paſſage under review, perhaps, by an eaſy and natural metaphor or other trope, the common acceptation may give riſe to one which perfectly ſuits the paſſage in queſtion.— Recourſe to the other places wherein the word or phraſe occurs in the ſame author is of conſiderable uſe, though the term ſhould not be peculiar to him.

“6. But thirdly, if there ſhould be nothing in the ſame writer that can enlighten the place, let recourſe be had to the parallel paſſages, if there be any ſuch, in the. other ſacred writers. By parallel paſſages, I mean thoſe places, if the difficulty occur in hiſtory, wherein the ſame or a ſimilar ſtory, miracle, or event, is related; if in teaching or reaſoning, thoſe parts wherein the ſame argument or doctrine is treated, or the ſame pa­rable propounded; and in moral leſſons, thoſe wherein the ſame claſs of duties is recommended; or, if the dif­ficulty be found in a quotation from the Old Teſtament, let the parallel paſſage in the book referred to, both in the original Hebrew, and in the Greek verſion, be conſulted.

"7. But if in theſe there be found nothing that can throw light on the expreſſion of which we are in doubt, the fourth recourſe is to all the places wherein the word or phraſe occurs in the New Teſtament, and in the Septuagint verſion of the Old, adding to theſe the conſideration of the import of the Hebrew or Chaldaic word, whoſe place it occupies, and the extent of ſignification, of which in different occurrences ſuch Hebrew or Chal­daic term is ſuſceptible.

“8. Perhaps the term in queſtion is one of thoſe which very rarely occur in the New Teſtament, or thoſe call­ed απαϠ λεγομενα, only once read in Scripture, and not found at all in the tranſlation of the Seventy. Several ſuch words there are. There is then a neceſſity, in the fifth place, for recurring to the ordinary acceptation of the term in claſſical authors. This is one of thoſe cases wherein the interpretation given by the earlieſt Greek fathers deferves particular notice. In this, however, I limit myſelf to thoſe comments wherein they give a li­teral expoſition of the ſacred text, and do not run into viſion and allegory.”

The manuſcripts of the New Teſtament are the na­tural ſource from which the genuine readings of the Greek Teſtament are to be drawn. The printed edi­tions are either copies of more ancient editions, or of manuſcripts; and they have no further authority than as they correſpond to the manuſcripts from which they were originally taken. By manuſcripts of the New Teſ­tament, we mean thoſe only which were written before