execution) to impart it to others. The Pagan philosopher, therefore, having cultivated the *art of thinking,* proceeds to that of s*peaking,* in order to diſplay his vanity in the dexterous uſe of deceit. On the other hand, the *Christian philοsοpher* culti­vates the *art of speaking,* for the ſole purpoſe of diſſeminating the truth in his office of preacher of the goſpel.”

As every man, before he enters upon the proper ſtudy of theology, receives, at leaſt in this country, the rudiments of a liberal education, it may perhaps be ſuperfluous to mention here any books as peculiarly proper to teach him the art of ſpeaking : we cannot however forbear to recommend to our ſtudent the attentive perusal of Quintilian’s *Inſtitutions,* and Dr Blair’s *Lectures on Rhetoric and the Belles Lettres.* A fa­miliar acquaintance with theſe works will enable him, if he be endowed by nature with talents fit for the office in which he propoſes to engage, to expreſs his thoughts with correctneſs and elegance ; “ without which, it has been well obſerved, that ſcience, eſpecially in a clergyman, is but learned lumber, a burden to the owner, and a nuiſance to every body elle.”

No man can proceed thus far in the pursuits of general ſcience without having been at leaſt initiated in the learned languages ; but he who intends to make theology his profeſſion ſhould devote himſelf more particularly to the ſtudy of Greek and Hebrew, becauſe in theſe tongues the origi­nal ſcriptures are written. By this we do not mean to inſinuate that it is neceſſary for the man whole views aſpire no farther than to the office of pastor of a Chriſtian con­gregation, to make himſelf a profound critic in either of theſe ancient languages. The time requisite for this purpoſe is ſo long; that it would leave very little for other ſtudies of infinitely more importance to him, whoſe proper buſineſs it is to inſtruct the ignorant in thoſe plain and ſimple truths which are ſuſſicient to guide all men in the way to ſalvation. Still, however, it is obvious, that he who is incapable of conſulting the original ſcriptures, muſt rest his faith, not upon the ſure foundation of the word of God, but upon the credit of fallible tranſlators ; and if he be at any time called upon to vindicate revelation againſt the ſcoffs of infidelity, he will have to ſtruggle with many difficulties which are eaſily ſolved by him who is maſter of the original tongues.

The ſtudent having laid in this ſtock of preparatory knowledge, is now qualified to attend with advantage the theological lectures of a learned profeſſor; but in doing this, he ſhould be very careful neither to admit nor reject any thing upon the bare authority of his maſter. Right prin­ciples in theology are of the utmoſt importance, and can rest upon no authority inferior to that of the word of God. On this account we have long been of opinion, that a profeſſor cannot render his pupils ſo much ſervice by a syſtematical courſe of lectures, as by directing their ſtudies, and pointing out the road in which they may themſelves arrive in the ſhorteſt time at the genuine ſenſe of the ſacred ſcrip­tures. In this opinion we have the honour to agree with the ableſt lecturer@@\* in theology that we have ever heard. The authors of all ſystems are more or leſs prejudiced in behalf of ſome particular and artificial mode of faith. He, therefore, who begins with the ſtudy of them, and after­wards proceeds to the ſacred volume, ſees with a jaundiced eye every text ſupporting the peculiar tenets of his firſt maſter, and acts as abſurd a part as he who tries not the gold by the copel, but the copel by the gold. Before our young divine, therefore, ſit down to the ſerious perusal of any one of thoſe *institutes* or *bodies of theology* which abound in all languages, and even before he read that which the nature of our work compels us to lay before him, we beg leave, with the utmoſt deference to the ſuperior judgment of our more learned readers, to recommend to his conſideration the following

Preliminary Directions for the Study of Theology.

Christian theology is divided into two great parts, *natural* and *revealed* ; the former comprehending that which may be known of God from the creation of the world, even his eternal power and Godhead ; the latter, that which is discovered to man nowhere but in the ſacred volume of the Old and New Teſtaments.

Concerning the extent of natural theology many opi­nions have been formed, whilſt ſome have contended that there is no ſuch thing. Into theſe diſputes we mean not at present to enter. We believe that one of them could have had no exiſtence among ſober and enlightened men, had the contending parties been at due pains to define with accuracy the terms which they uſed. Whatever be the origin of religion, which we have endeavoured to ascertain elſewhere (ſee Religion, n⁰ 6—17.), it is obvious, that no man can receive a written book as the word of God till he be convinced by ſome other means that God exiſts, and that he is a Being of power, wiſdom, and goodneſs, who watches over the conduct of his creature man. If the progenitor of the human race was inſtructed in the principles of reli­gion by the Author of his being (a fact of which it is diffi­cult to conceive how a conſiſtent theiſt can entertain a doubt), he might communicate to his children, by natural means, much of that knowledge which he himſelf could not have discovered had he not been ſupernaturally enlightened. Between illuſtrating or proving a truth which is already talked of, and making a discovery of what is wholly unknown, every one perceives that there is an immenſe dif­ference @@(a).

To beings whoſe natural knowledge originates wholly from ſenſation, and whoſe minds cannot, but by much diſcipline, advance from ſenſe to ſcience, a long ſeries of re­velations might be neceſſary to give them at firſt juſt notions of God and his attributes, and to enable them to perceive;

@@@[m]\* The late Dr Campbell of Aberdeen.

@@@(a) The diſcriminating powers of Ariſtotle will not be queſtioned ; and in the following extract made by Cicero from ſome of his works which are now loſt, he expresses our sentiments on this important ſubject with his uſual preciſion : “ Præclare ergo Ariſtoteles, si essent, inquit, qui ſub terra ſemper habitaviſſent, bonis, et illuſtribus domiciliis, quæ eſſent ornata ſignis atque picturis, inſtructaque rebus iis omnibus, quibus abundant ii, qui beati putantur, nec tamen exiſſent unquam supra terram: accepissent autem fama et auditione, esse quoddam numen, et vim deorum ; deinde aliquo tempore, patefactis terræ faucibus, ex illis abditis sedibus evadere in hæc loca, quæ nos incolimus, atque exire potuissent : cum repente terram, et maria, coelumque vidissent : nubium magnitudinem, ventorumque vim cognovisient, adspexissentque solem, ejusque tum magnitudinem, pulchritudinemque, tum etiam efficientiam cognovissent, quod is diem efficeret, toto cœlo luce diffusa : cum autem terras nox opacasset, tum cœlum totum cernerent aſtris distinctum et ornatum, lunæque luminum varietatem tum crescentis, tum ſeneſcentis, eorumque omnium ortus et occasus, atque in omni aeternitate ratos, immutabilesque cursus : hæc cum viderent; profecto et esse deos, et hæc tanta opera deorum esse arbitrarentur.” *De Nat. Deorum,* lib. ii. 37.