

discoveries, is, that these discoveries *have been actually made by the Bible*, and have become so familiar, and, being once revealed, carry so clear a conviction to the reason of man, that, in the pride and forgetfulness of their hearts, they think them so easy as to be quite within the reach of their own efforts, had they not been so assisted. For, as Mr. Locke truly observes, "when truths are once known to us, though by tradition, we are apt to be favorable to our own parts, and ascribe to our own understanding the discovery of what, in reality, we borrowed from others; or, at least, finding we can prove what at first we learned from others, we are forward to conclude it is an obvious truth, which, if we had sought, we could not have missed. Many are beholden to revelation who do not acknowledge it. It is no diminishing to revelation, that reason gives its suffrage too to the truths revelation has discovered: but it is our mistake to think, that because reason confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them." The answer, then, to your question is that if we had had no revelation from God we should never have heard so much boasting of the strength of *reason* in man.

Y. But if the first and fundamental truths of religion were known in the early ages of the world, is it not a proof also of the weakness of man's reason, that he fell into so many and such ridiculous errors on religious subjects.

T. It is both a proof of the wickedness of his *heart*, and the weakness of his *reason*, and also of the necessity of a new and WRITTEN revelation being introduced, to restore, enlarge, and perpetuate religious knowledge: for the truth being once lost, no power of human reason was ever able to restore it; the whole world, both wise and barbarous nations, had sunk into the grossest ignorance at the time of the

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