

censure of every truly religious character. At page 15 he makes, to say the least of it, this strange and absurd assertion,—“We know the other world, and can only know it, by analogy from our own experience.”

How either an individual, or the writer's colossal man, can truly know the other, or future world, from any such analogy, it must seem, to any reasonable mind, almost impossible even to imagine. Some speculation might indeed be formed of the selfishness, sin, and misery of the bad region of that world, from what has always been passing here below; but as to the holiness and happiness of the glorified state in that world, it is no better than an absurd flight of imagination to say that they can be analogically known by our experience here. Yet he positively asserts that we do really know that other world by that analogy. And he further declares, that only in that way can we know it. He keeps entirely out of sight, and altogether ignores, all divine revelation concerning that world. Yet the truth is, as none can rationally deny, that in no age of our world have any, among all the generations of men, been able to discover or know, nor could they possibly ascertain anything aright concerning the other world, except from the Divine revelation contained in the Sacred Scriptures. It is true that these, though they contain sufficient information, yet convey but general, or comparatively partial knowledge, concerning that future and eternal world. But we have no true knowledge concerning it from any other source.

Page 16: “The poetical gods of Greece, and the legendary gods of Rome, the animal worship of Egypt, the sun worship of the East, all accompanied by systems of law and civil government, springing from the same sources as themselves,—namely,—the character and temper of the several nations were the means of educating these people to similar purposes in the economy of Providence to that for which the Hebrews were destined.”