

account is true ; just as we may be satisfied that the description of an ancient temple is correct while we stand beside its half ruined walls and see its fallen pillars lying around. If the Scriptures describe man as having existed in a state immeasurably more pure than that in which we now find him, we know that that description is true, because, at times, emotions that belong to a happier era glance through the soul, and aspirations spring up in it which tell that it is born to something nobler than its present condition.

These remarks respecting the information to be derived from the Scriptures and its harmony with our own experience, are made to meet the unthinking and reckless assertions of those who regard the statements made in the Bible as no better than traditionary legends destitute of authority. They tell us that there exists nothing prior to the age of authentic history but fable—and that all that is told respecting the origin of the human race belongs to this class, and that the Bible contains the traditionary fables current amongst the Jews respecting the creation of the world and of man. Now setting aside the inspiration of Moses' narrative and regarding it simply as an ordinary historical document, small acquaintance with human nature is sufficient to satisfy us of its truthfulness. One has only to look into himself to be convinced that man must at one time have been in the situation described by Moses, and that in that situation he must have had a character very different from what he now has. The lines graven by nature are too deep to be effaced by modern skepticism. Whoever is acquainted with the many, the fanciful, the absurd theories constructed by ancient philosophers to account for the existence of the world and its inhabitants, and for the prevalence of evil under the government of an infinitely wise and good and omnipotent Being can have no apology for refusing to acknowledge that all attempts to construct a theory which will carry all the facts have been utter failures ; and that the narrative of Moses is alone consistent with the character of God and the actual state of man.

The views now presented have not had, so far as we know, justice done to them. Modern philosophers, in the constructing of their systems assume the non-existence of an inspired record. They proceed on the supposition that man always was what he now is, making allowance for climate, education and government ; They admit nothing which may not be known by observation. And having, as they suppose, *discovered* the nature of man they lay down rules founded upon these discoveries, for controlling passions which have gained an unfortunate ascendancy through want of philosophical training, and for developing and strengthening those good principles which constitute the true basis of the nature of man. They do not admit a fall from a state of primeval innocency as necessary to account for the evil that is in the world, nor the agency of the great Creator as necessary to bring man up, out of his guilty and unhappy condition. They find in man himself the rudiments of a future great-