

but also with respect to the most civilised and enlightened nations,—to such as Egypt, Greece and Rome. These nations at different eras were the centres of the civilisation and learning of the world, and yet they seem to have been wholly destitute of the grand idea of the *divine unity*. They had a more numerous array of gods, than almost any of the other nations. And the attributes with which they invested their deities were base and sensual, presenting the most remarkable contrast to the pure, holy, and spiritual declarations of the Scriptures when speaking of God. In Greece, where intellectual culture was carried to the highest point, and science and art made the greatest progress, they had low and debased ideas of their gods. They seem to have formed them on the model of themselves, and to have invested them with all their own virtues and vices, in gigantic proportion. We are sometimes amazed to see the manner in which they represent their deities; the coarse, sensual, and vicious feelings and actions they often attribute to them; and we cannot doubt that, unless these had been the *genuine lights* in which their gods were regarded, such a method of speaking could not have been tolerated by a people so pious, as the Greeks, in their own way, had the reputation of being. Certainly, if such feelings and actions were attributed to the God of the Scriptures, we could conceive of nothing more incongruous; and, if such a manner of speaking as that common among these ancient nations with respect to their Gods, were used with respect to Him, whose name is Holy, we could imagine no more daring blasphemy.

And how then, are we to account for the fact that, a theology, infinitely superior to any other we can find, and greatly more in accordance with our reason when once it is made known, was found only among a people distinguished neither for power, nor learning, nor intellectual advancement? How are we to account for the fact, that such a people, with the grossest polytheism all around them, possessed and retained, under the name of a revelation, such a theology; while the successive centres of power, civilisation, and learning, in the world, were enveloped in gross spiritual darkness, groping their way after God, if haply they might find Him; and in the meantime, imagining Him to be altogether such an one as themselves? How can we account for this fact, unless by admitting that that people did indeed possess the revelation of God? We see in Egypt, Greece, and Rome, what man has conceived respecting God;—what kind of theology was framed by men of the highest intellectual culture, and the most advanced scientific attainments. And beside its grossness, its imperfection and absurdity, and its dark shades of degrading sensuality, the Scriptures shine with a divine light, and bear the unmistakeable impress and stamp of Him whose Word they are.

But *second*, with respect to *man*, a subject more familiar, and within easier reach, we also find in the Scriptures, characteristics, distinguishing them from every other composition. Let us take one point for illustration, namely; the equal estimation in which every partaker of the human name is held.

In the Scriptures, men, of whatever nation or condition, are represented as essentially on a level. It is written, “God hath made of one blood all nations of men, for to dwell on all the face of the earth.” We have plain intimation that every individual of the human race is alike regarded by God, on an equality before Him; and that one measure is meted out, one method of procedure taken, no difference made, with respect to Greek or Barbarian, high or low, bond or free. The principle thus laid down calls for a corresponding practice, and thus we are commanded to “honour all men.” And its effect may be discerned in those nations who have received the Scriptures as the Word of God, in the, at least theoretical, legal equality of all men.

Now there seems to be a tendency in man to exalt into an essential superiority, portions,—either nations or classes,—of the human race, and to deprec-