

ever been with this self-educated, colossal man. Natural conscience never has been a sufficient instructor and guide, as to religious and moral principles and conduct.

Page 43. In censuring persons for "elevating thoughts which are not right, into canons of faith, for all men," he says,—"This blindness is, of course, wrong; but, in reality it is a blindness of the same kind as that with which the Hebrews clung to their law;—a blindness provided for them, in mercy, to save their intellects from leading them into mischief."

This last remark is profanely untrue. A God of infinite wisdom and goodness would not, and did not impose any such blindness upon his intellectual creatures. He neither provided or imposed any such blindness on the Hebrews, in regard to the laws He gave them. They did not cling to their laws, but were continually disobeying them; both those of a *ceremonial*, and those of a *moral* nature, which was their sin and shame; and brought severe chastisements upon them. They very frequently neglected and disobeyed their ceremonial laws, and were constantly violating those of a moral character. Through their idolatry, unbelief, and disobedience, they were at length left to a spirit of slumber or blindness, as to the design and meaning of their ceremonial ordinances. From their own fault and sins, the nation in general fell into this state of blindness; but many of them were by the Divine grace and goodness recovered from it, and embraced Christianity.

Page 46. "The Church, in the fullest sense, is left to herself to work out, by her own natural faculties, the principles of her own action; and whatever assistance she is to receive, in doing so, is to be through those natural faculties, and not in spite of them, or without them."

On this passage, it may, in the first place, be remarked, that there is an absurd *personification*, or figure, making the whole Christian Church,—composed of hundreds of millions