

and conscience when once they are made manifest, though we could not, or, at least, did not discover them for our-selves. And, therefore, until this assertion is *proved* and established as a truth, we shall found our argument on what man has discovered for himself, and compare this with that which has come to us as the revelation of God. And, from what we find within the page of inspiration itself,—from the testimony the Bible bears to its own origin,—we think we may, without hesitation, adopt the conclusion, that the Scripture record is truly divine.

And *first*; with respect to God; we find in the Scriptures a *theology*, more exalted, and more in accordance with our reason and conscience, when once stated, than any that has been devised or discovered by man. In the Scriptures, God is represented as *ONE*; Infinite, eternal, unchangeable, omnipotent, and omnipresent. And though, from the inadequacy of human language when treating of such a theme, there are some expressions which seem to militate against these properties of God, yet they are capable of easy explanation, and it is not difficult to prove that God is thus represented in the Scriptures. The language used in them, concerning God, is simple, and yet expressive in the highest degree, far more so than to be found in any other composition, whether it does or does not profess to be a divine revelation. God is the "I am that I am." "Jehovah, God." "From everlasting to everlasting." "The high and lofty one that inhabiteth eternity, whose name is Holy." "The blessed and only Potentate." "God only Wise," "who only hath immortality." "The Creator and Upholder of all things." "In whom we live, and move, and have our being." "To whom then will ye liken me, or shall I be equal? Saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power: not one faileth." It is a question whether men, anywhere, or at any time, should have possessed a pure theism, had they been without the Scriptures; it is very questionable whether even the modern deist, in such a case, should have had his notions of a one supreme God. At least, there is this fact to be accounted for by all unbelievers in divine revelation; that the Scriptures, which profess to be such a revelation, have, first of all represented God in such an exalted light, and one so accordant with our reason when once known.

The attributes that are ascribed to God in the Scriptures,—wisdom, power, holiness, justice, goodness, and truth,—are also represented in the most exalted light. God is perfect, and infinite in them all. And moreover, some of these attributes as for example, *Holiness*, belong peculiarly to the God of the Scriptures. It is not easy to see how man could conceive of a being of infinite holiness, were he left to the light of his reason alone. Holiness is an attribute with which he is naturally unacquainted, and to which he has a natural aversion; and it is incredible that any man should, of himself, have given us a record, one of the most prominent traits of which is, the infinite holiness of that God whose Word it professes to be. The infinite justice of God,—which will by no means clear the guilty, requiring the penalty even for every sinful thought; and also, His infinite goodness and mercy,—exemplified in His overruling providence, and in His love to men in redemption and salvation;—are attributes, which, however much in accordance with our reason and conscience when once revealed and stated, it is difficult to conceive of as their mere products.

Without, however, enquiring, what man might have conceived with respect to God, let us rather enquire, how he has represented God; and compare his representations with those of Scripture. All the nations of the earth who were destitute of the Scriptures, were polytheists,—they had Lords many, and Gods many. And this holds good not only with respect to what we call barbarous nations,