

adding, abrogating, as a wider and deeper experience gives him clearer light. He is the third great Teacher, and the last."

In several succeeding pages, the writer argues out, in his own imaginative, and metaphysical way, these fanciful, irreligious, and absurd dogmas, by supposing that the colossal man, in order to form right and sound opinions, calls to his aid, and consults and employs the means and appliances of "Reflection, Experience,—principles supplied by books,—disentangling his own thoughts,—distinguishing and discriminating, so as to know the limits of his own powers, moral and intellectual, acquiring a knowledge of himself and others, by his, and their mistakes,—by contradiction, and by collision with society." But, in the specification of all the numerous means for establishing his principles, framing his judgments, or securing his intellectual, religious, and moral growth and improvement, there is not a word, or the slightest intimation, as to any resort to the Scriptures of Truth, for information or assistance. We know, that in every age, even the most intellectual, civilized and refined, this colossal man, so admired by the writer, after all the training, and merely self-education he has undergone, has, invariably, on very many subjects, had a very perverted and blind conscience. He has "called evil, good, and good, evil,"—indulged in wars and bloodshed, —been guilty of enslaving others, and practised various forms of impiety and inhumanity, of injustice and unrighteousness, without seeming to know, or at all admitting that he was in the least blameable. He has been like very many individuals in Christian lands, who, though attending on religious means, yet when admonished or advised regarding their utterance of profane expressions, or untruthful, or defamatory statements, or committing offensive, or otherwise wrong actions, will say, that their consciences do not accuse them of having said or done anything evil or improper. So, it has

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