

tially necessary for man's happiness, or his own glory, and place him under a system of means, to elevate his moral nature, to fit him for a higher state of existence in the spiritual world. And if any catastrophe has befallen our race, since creation, is it not reasonable, that we should be made acquainted with it; and that God should at various periods of the world communicate such truths, as would seem necessary, to keep error from exercising universal sway over man, in relation to the knowledge of the true God? And is it not also reasonable, that the will of the Most High respecting the religious duties of man by which he can worship his Creator acceptably, should be revealed; and not that man should be left, to the imagination of his own brain; influenced by a deceitful heart, to excogitate a system of divine worship. And besides, that God should make known the means and terms of pardon for offences, and all things necessary for us to know respecting our future state. And not that these important matters should be shrouded in impenetrable darkness; and man perplexed with doubts, and painful anxieties, be left to grope his way in the dark.

Now all these things, our gracious Creator has done, if the holy Scriptures be true. To take the position, that God has made no revelation of his will to man, and that all we can know concerning Him, is from the things that are made, sometimes styled the book of nature, is in effect to say (if the preceding observations have any weight) that He cares very little about us, which greatly detracts from the benevolence of His character. Besides, the book of nature is so obscure without the living oracles to interpret it, that those who have had no other directory, could not decide whether there be one God or many. The highly polished, philosophic Greeks had 30,000 objects of divine worship. The celebrated Romans imitated them, and paid divine honors to the gods of the nations, which they had conquered. And the ancient Egyptians, whose works of art astonish posterity, worshipped four-footed beasts, and creeping things. So true it is, that the world by wisdom knew not God. I shall not name the degrading, impure, and abominable rites of worship, practiced by the nations, with the book of nature open before them, as their directory in divine things.

From these considerations, we think, it is reasonable to conclude that our Creator would make a revelation of his will to men; at least, that it is much more probable that He would do it, than that he would not. And may I not say, that if the Christian Scriptures do not contain a revelation of his will, that there is no other record of professed revelation, which has an equal claim with them, upon our faith.

Our next enquiry will be: how a revelation from God should be made so as to be perfectly adapted to our present state? The answer that most naturally suggests itself would be—It must be made in the language of men. Our Creator must condescend to accommodate himself to our circumstances: for what would we know of the mode of communication in the spiritual world? A revelation of the will of