

others are evil and injurious, and ought to be restrained, as murder, theft, and other vices which affect society. But we have no record of any solemn discussion of so weighty a subject, or of any agreement among mankind to lay down rules or laws, which should first determine the good or evil of actions.

*T.* But is there no proof that mankind, in the earliest ages of the world, considered various actions as determined to be good and evil by a higher authority than that of MAN ?

*Y.* Yes, certainly : all antiquity agrees in making a distinction between things good and evil, and in representing one to be pleasing, and the other displeasing, to God ; one to be the object of reward, and the other of punishment ; and consequently, in acknowledging A WILL OR LAW OF GOD on these subjects. But what do you conclude from this ?

*T.* That all the evidence which arises from human history goes to establish this point,—that a rule was always known in the world by which men's actions were judged of as good or evil ; and that this rule was the will of God, which, in some mode, was ascertainable by his creatures.

*Y.* This seems to be indisputable.

*T.* Then this makes it highly probable that, in the earliest ages, God made an express revelation of his will to mankind ?

*Y.* This is also highly probable from the facts just now mentioned.

*T.* Let me then ask you, whether man is not a created being ?

*Y.* This is certain ; for he is born and changes, and dies, and is therefore dependent upon some power which he cannot resist.

*T.* Then there must have been a first pair from whom we all have descended ?

*Y.* This also is clear ; and as they could not