

still further away from any such knowledge and worship, and of involving them, more and more deeply, in those idolatrous systems; and in their consequent and invariably attendant depravity of spirit and principle, and of iniquities and abominations in conduct. It may, therefore, be repeated, that it was no part of the economy of the Providence of the holy and true God, to employ such idolatry and wickedness, to effect his gracious purposes towards any part of mankind. After mercifully and forbearingly affording those guilty nations many checks and chastisements, and means for their reformation, without any beneficial result, He suffered them, as scripturally declared, to "walk in their own ways."

At p. 19, in further treating of his supposed season of the childhood of our race, he says,—“It is true that the life and power of all morality whatever, will always be drawn from the New Testament; yet it is in the history of Rome, rather than in the Bible, that we find our models and precepts of political duty, and especially of the duty of patriotism. St. Paul bids us to ‘follow whatsoever things are lovely, whatsoever things are of good report.’ But, except through such general appeals to natural feeling, it would be difficult to prove from the New Testament that cowardice was not only disgraceful but sinful, and that love of our country was an exalted duty of humanity. That lesson our consciences have learnt from the teaching of ancient Rome.”

Here, again, notwithstanding his introductory general encouragement us to New Testament morality, he is found immediately proceeding, most inconsistently and untruly, to the use of language tending to disparage and depreciate that sacred revelation. It is true, there are not in the New Testament Scriptures any encouragement or sanction afforded to wars and sanguinary strifes, or violence of any description. The principles and precepts of that benign revelation, given to effect the present and eternal happiness of our race, breathe