

revelations contained in the Old and New Testaments can be shown to be of divine authority.

*T.* This is a laudable desire ; and we will proceed to these proofs step by step, that "you may know the certainty of the things wherein you have been instructed."

## CHAPTER II.

### A REVELATION FROM GOD HIGHLY PROBABLE AND NECESSARY.

*T.* LET our first inquiry be, whether it is probable that man has been left without a revelation of the will of God. I ask you, first, what is Moral Agency ?

*Y.* Agency is the *doing* of anything ; and Moral Agency is the doing of what is *good* or *evil*, right or wrong. These are called *moral acts*, in opposition to natural acts, as walking, flying, eating, &c., which, in themselves, are neither good nor evil, and incapable of being praised or blamed.

*T.* Why do you call some actions good or evil, and therefore praise or blame them ?

*Y.* Because they are agreeable or opposed to some rule or law, which determines their nature.

*T.* By this law do you mean the law of your own or any other country ?

*Y.* Certainly not ; for if all national laws were abolished, the actions which mankind have generally agreed to call good or evil would still be regarded as such, and be praised or blamed accordingly.

*T.* If there has been this general agreement among mankind, when did they agree to form those rules which make certain actions good or evil ?

*Y.* If they did so agree, it must have been at a very early period, even before the forming of mankind into states and nations ; for the laws of states are clearly built upon a previous agreement among men, that some actions are good and beneficial, and that

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