

benefit. But the main body of the advantage stands connected with the effects to which this will conduct. When the fallacy is removed, will they not be compelled to think more justly? If these externals have the influence at present to entrap all the sons of men, when they are shown to be pure figments, will not much mind be disengaged by this very fact? Those who really lay hold on eternal life, will be able then to give all their strength to things of value; and how much wise speculation and virtuous action may spring out of this? Those who after all do not receive the truth, will at least be more mental in their irreligion; the lies by which they will be taken, will contain more intellect than the *bo peep* follies that have amused them hitherto. The earth will cease to swarm with such dull bipeds as it now contains. It is something to elevate the mind of the human race, if that elevation should afford the slightest prospect of bringing it nearer to heaven. Under the system which we contemplate, saints might rise to any conceivable height of knowledge and holiness, and sinners could hardly continue to be such enthralled, ignorant and stupid dupes as we now find them. There remains also this most pleasing anticipation; in the effulgent era which we suppose to come in, will it be practicable for so large a portion of humanity to withhold their faith from truths that confront them so very directly? In making the plan of salvation to stand forth without an envelope, do we not increase the probability that it will be appreciated and embraced?

The progress of these opinions will probably not be rapid. They will have small *retrospective* influence. Few of those who have arrived at ripe years, will deem them sound or safe. Their chief power will be upon those who are in a transition state, and upon generations to come.

That the volume might be of moderate dimensions, we

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