

to succeed after the present economy of things shall have passed away.

Now such an arrangement, proceeding as it does in the chronological order of the divine administration, and which quadrates too with the great successions that take place in the collective history of the species, has peculiar advantages of its own. But there is another arrangement, having a distinct principle, attended too with its own distinct benefits, but of another sort. Instead of treating Theology in the order of the procedure of the divine government, and with general respect therefore to the whole Universe of created Intelligences or at least to the whole of the human family, it may be treated in the order of those inquiries which are natural to the exercised spirit of an individual man, from the outset of his religious earnestness when the felt supremacy of conscience within tells him of a Law and tells him of a Lawgiver—when his own sense of innumerable deficiencies from a higher and a holier standard of rectitude than he has ever reached, first visits him with the conviction of guilt and the dread anticipation of a coming vengeance. This would give rise to an arrangement differing from the former, having a different starting-post or point of departure, and, though coinciding in some places, yet reversing the order of certain of the topics;