

and, more especially, transferring to a far ulterior part of its course, some of those initial matters in the first arrangement, which, when discussed at so early a stage give an obscure and transcendental character to the very commencement of the science. By the first arrangement we are made to descend synthetically, from principles which have their residence in the constitution and character of the Godhead, and which transport us back to past eternity—as in those systems of Christian Theology, where the doctrines of the Trinity and Predestination take the priority of all those themes which are within the reach of human conception, or bear with immediate application on the desires and the doings of man. By the second arrangement, we are made to ascend in the order of man's fears and of his efforts to be relieved from them—beginning, therefore, with that sense of God which is so promptly and powerfully suggested to every man by his own moral nature; and proceeding, under the impulse of apprehensive and conscious guilt, to the consideration of what must be done to escape from its consequences, and what is the remedy if any for the sore disease under which humanity labours. It is obvious that with such a commencement as this for our System of Theology, the depravity of man, along with the moral character and government of God, and the