

requisitions and sanctions of His law, would find an early place in it; and, whereas in the atonement made known by a professed Revelation there is a remedy proposed, it were most natural to pass onward to the claims and credentials of this professed embassy from Heaven—thence, under the promptings of a desire for relief, from the consideration of our danger to the consideration of the refuge opened up for us in the Gospel—thence to the new life required of all its disciples—thence to the promised aids of a strength and grace from on high, for the fulfilment of our due obedience—thence to the issues of our repentance and faith in a deathless eternity—thence, finally, and after the settlement of all that was practical and pressing, to the solution of difficulties which are grappled with at the outset of the former scheme of Theology; but which in the latter scheme would be postponed for their more scientific treatment to that stage, when, leaving the first principles of their discipleship, the aspirants after larger views and more recondite mysteries go on unto perfection.

By the former method Theology is capable of being presented more in the form or aspect of a regular science, with the orderly descent and derivation of its propositions from the highest principles to which we can ascend; but when the