

departure is made from the primeval designs of the Godhead, or the profound mysteries of his nature—this gives more of a transcendental, but more at the same time of a presumptuous and *a priori* character, to the whole contemplation. The second method, by which departure is made from the suggestions and the fears of human conscience, has the recommendation of being more practical and, if not in the order of exposition, is more at least in the order of discovery. Even Natural Theology, taken by itself, is susceptible of both these treatments; and may be either studied as the Theology of academic demonstration, or traced to its outgoings as the Theology of Conscience—from the first stirrings of human feelings or human fancy on the question of a God, to the fullest discoveries that can be made by the light of Nature whether of His existence or His character or His ways. In the following treatise we do not rigorously adhere to any of these methods—though we hold it incumbent upon us, to clear away the injurious metaphysics, in which certain disciples of the first school have, even in their earliest, their initial lessons on the subject, shrouded the science of Theology; and we have also endeavoured to show what those incipient, those rudimental tendencies of the human spirit are, under the guidance of which the disciples of the second school are carried