

# BOOK I.

## PRELIMINARY VIEWS.

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### CHAPTER I.

*On the Distinction between the Ethics of Theology and the Objects of Theology.*

1. OUR first remark on the science of Theology is, that the objects of it, by their remoteness, and by their elevation, seem to be inaccessible. The objects of the other sciences are either placed, as those of matter, within the ken of our senses; or, as in the science of mind, they come under a nearer and more direct recognition still, by the faculty of consciousness. But no man hath seen God at any time. We “have neither heard His voice nor seen His shape.” And neither do the felt operations of our own busy and ever-thinking spirits immediately announce themselves to be the stirrings of the divinity within us. So that the knowledge of that Being, whose existence, and whose character, and whose ways, it is the business of Theology to investigate, and the high purpose of Theology to ascertain, stands distinguished from all other knowledge by the peculiar avenues through which it is conveyed to us. We feel Him not. We behold Him not. And however palpably He may stand forth