

dim at least, if not altogether invisible—though he should not be the expounder of any new morality at all, might be the expounder of facts that would meet and call forth a doctrine, or a previous discernment of morality, which had been already in the world.

23. And thus as the movement from the terrestrial to the celestial, is in Natural, so is it also in Moral Philosophy. By this movement we look at other things, and perhaps do so by other instruments of vision. In the latter, more particularly, instead of our fellow men, with whom we can hold immediate converse by the organs of sense, the great object is a Being whom no man hath seen at any time; but whom we either see by reflection from the mirror of His own workmanship, or see by revelation brought down to our earthly dwelling-places through a direct embassy from heaven.

24. And if on earth gratitude to a human benefactor is not unknown, and it be the universal sense of the species that there is virtue in the emotion—if truth, and goodness, and purity, when seen in a fellow mortal, draw an homage from the heart of every observer—if within the bounds of our world, the obligations of honour and humanity, and justice, are felt among those who live upon it; then let a new object be set forth to us from heaven, or perhaps an object seen but darkly before and now set forth in brighter manifestation—let Him be made known as the God whose hands did frame and fashion us, and whose right hand upholds us continually—let some new light be thrown upon His character and ways; some new and before unheard