

to the calculation. And the same is true of the moral relations. Though the being who is the object of them, be exalted to the uttermost—though the beneficence which he has rendered outweigh indefinitely all that ever was conferred upon us by our fellow-men, there is nothing in this to disturb the conclusion that we owe him a return. It only enhances the conclusion. It only swells proportionally the amount of the return—and, instead of some partial offering, it points to the dedication of all our powers, and the consecration of all our habits, as the alone adequate expressions of our loyalty. In ascending from the terrestrial to the celestial ethics, we come in view of more elevated gifts, and a more elevated giver—but the relation between the two elements, of goodwill on the one hand, and of gratitude on the other, subsists as before—and the only effect of this ascent upon the morality of the question, is, that we are led thereby to infer the obligation of a still more sacred regard, of a still more dutiful and devoted obedience.

26. Observation may have been the original source of all our mathematics. My acquiescence in the axioms of Euclid may have been the fruit of that intercourse which I have had with the external world by means of my senses; and but for the exercise of the eye or of the feelings on visible or tangible objects, I might never have obtained the conception of lines, or of figures bounded by lines. This may be true; and yet it is not less true that every essential or elementary idea of the mathematics may be acquired in early life, and with a very limited range of observation; and that we do not