

there is good-will on the one side, there ought to be gratitude on the other—and then simply with the information that God exists, and that He is a God of kindness, the very ethics which told me what I owe to a beneficent neighbour also tells me what I owe to a beneficent Deity.

27. We may thus learn what is the precise ascent which we make, in passing from the terrestrial to the celestial in Moral Philosophy. Let us distinguish between the objects of the science and the ethics of the science—and take notice that these two things stand related to each other, as do the objects of Natural Philosophy to the mathematics of Natural Philosophy. It is well to understand that a revelation of new facts might of itself suffice for this transition from the lower to the higher department of the subject—and that we do not need to go in quest of new principles. We may perhaps feel relieved from the apprehension of some great and impracticable mystery in this progress—and, at all events, it is most desirable that we conceive aright what be the actual stepping-stones by which it is accomplished. In Natural Philosophy the revelations of the telescope have been super-added to the perceptions of the naked eye—and by this instrument what was before seen has been made more distinct, and there has been brought forth to notice what before was wholly invisible. Perhaps too in Moral Philosophy, a science which in its most comprehensive sense embraces all the discoverable relations of the moral world, some new and peculiar revelation hath been super-added to the powers and the perceptions of Nature—and by