

ascribed to him ; but we feel quite assured that in the vagueness and vehemence wherewith this charge has been preferred, the distinction between the objects and the ethics of Theology has not been enough adverted to. There is no such blindness in respect to moral distinctions that there is in respect to objects placed beyond the domain of observation, and holding substantive existence in a spiritual and unseen world. It is true that there is diversity of moral sentiment among men—and that, along with the general recognition of one and the same morals in the various ages and countries of the world, there have been certain special and important modifications. These have so far been well accounted for by Dr. Thomas Brown in one of his Lectures upon this subject—and what he has said on the effect of passion in so blinding for a time the mind that is under its influence as to obscure its perceptions of moral truth, may apply to whole generations of men unbridled in revenge or immersed in the depths of sensuality. Even the worst of these, however, will pronounce aright on the great majority of ethical questions—and should the power of profligacy or passion be from any cause suspended, if solemnized or arrested by the revelation of new objects from heaven, or (even without the intervention of aught so striking as this) if but withdrawn for a season from those influences which darken the understanding only because they deprave the affections, it is wonderful with how much truth of sentiment virtue is appreciated and the homage to virtue is felt. A thousand evidences of this could be extracted, not from the light and