

licentious, but certainly from the grave and didactic authorship both of Greece and Rome. And while beyond the limits of Christendom, all those peculiar revelations of the Gospel which relate either to past events or to existent objects are almost wholly unknown—we are persuaded that bosoms may be found which would do the homage of acknowledgment at least, if not of obedience, to its truth and its purity and its kindness and its generous self-devotion all the world over \*

31. On this distinction between the objects and the ethics of Theology we should not have expatiated so long had we not been persuaded of the important uses to which it may be turned in estimating the legitimacy and the weight of various sorts of evidence for the truth of religion; and, more especially, in helping us to mark the respective provinces which belong to the light of nature and the light of revelation. We sometimes hear of the application of the Baconian Philosophy to the Christian argument; and it is our belief that this Philosophy so revered in modern times, and to which the experimental science of our day stands indebted for its present stability and gigantic elevation, does admit of most wholesome and beneficial application to the question between

\* It is thus, that there is a pervading error in Leland's book on the Necessity of Revelation. There is not one trace, from beginning to end of it, of that discrimination which we have now been urging—nor do we remark in it any difference at all between the ignorance which springs from moral perversity and that which springs from mere intellectual deficiency. It is a book, however, that is worthy of perusal, though more for the exceeding fulness of its learned information, than for its just or enlightened principles.