

infidels and believers. But then we must so discriminate as to assign those places in the controversy where the Philosophy of Bacon is, and those where it is not applicable. It is of paramount authority on the question of facts or objects. On the question of ethics again, it is not more admissible than on the question of mathematics. And by thus confining it within its appropriate limits, we not only make a sounder application of it—but an application of it that we shall find to be greatly more serviceable to the cause.

32. Our first inference from this argument is, that even though the objects of Theology lay under total obscuration from our species—though a screen utterly impervious were placed between the mental eye of us creatures here below, and those invisible beings by whom heaven is occupied—still we might have an ethics in reserve, which on the screen being in any way withdrawn, will justly and vividly respond to the objects that are on the other side of it. There might be a mathematics without Astronomy, but of which instant application can be made, on the existent objects of Astronomy being unveiled. And there may be a morals without Theology, that, on the simple presentation of its objects, would at once recognise the due regards and proprieties which belong to them. We often hear, in the general, of the darkness of nature. But a darkness in regard to the ethics might not be at all in the same proportion or degree as a darkness in regard to the objects of Theology. We can imagine the latter to be a total darkness, while the former is only a twilight