

obscurity; or may even but need a revelation of the appropriate facts to be excited into full illumination. There may be moral light along with the ignorance of all supernal objects, in which case there can be no supernal application. But yet, in reference to the near and palpable and besetting objects of a sublunary scene, this same light might be of most useful avail in the business of human society. It is thus that we understand the Apostle when speaking of the work of the law being written in the hearts of the Gentiles, and of their being a law unto themselves. It at least furnished as much light to the conscience as that they could accuse or else excuse each other. In this passage he concedes to nature the knowledge, if not of the objects of Theology at least of the ethics. There might need perhaps to be a revelation ere any moral aspiration can be felt towards God—but without such a revelation, and without any regard being had to a God, there might be a reciprocal play of the moral feelings among men, a standard of equity and moral judgment, a common principle of reference alike indicated in their expressions of mutual esteem and mutual recrimination.

33. This, we think, should be quite obvious to those who are at all acquainted with the literature and history of ancient times. It is true that ere all the phenomena even of pagan conscience and sensibility can be explained, we must admit the knowledge, or at least the imagination of certain objects in Theology. But it is also true that apart from Theology altogether, with no other objects in the view of the mind than those which are supplied