

great unseen Being with whom we have most emphatically to do, is forgotten and disowned by us. We shall at length understand how along with the play and reciprocation of many terrestrial moralities in our lower world—we may be dead, and just from our heedlessness of the objects, to all those celestial moralities by which we are fitted for a higher and a better world. We shall cease from a treacherous complacency in the generosity or uprightness of nature ; and no longer be deceived, by the existence of social virtue upon earth, into the imagination of our most distant claim to that heaven, from the elevation and the sacredness of which all the children of humanity have so immeasurably fallen.

36. So far from the degree of natural light which we have contended for being any extenuation of human depravity, it forms the very argument on which the Apostle concluded that all, both Jews and Gentiles, were under sin. His inference from the universal possession of a conscience among men is, “so that they are without excuse.” It is not because they are blind that they are chargeable—but it is because they to a certain extent see that therefore their sin remaineth with them. We indeed think that the view which we have given may be turned to the defence of Orthodoxy, when the light of a man’s conscience and the natural virtues of his life are pled in mitigation of that deep and desperate wickedness which is ascribed to him in the Bible. For it suggests this reply—There may be a mathematics without astronomy—there may be an Ethics without Theology. Even though the