

heard—so that even the remotest families of earth, if not reclaimed by her, are thereby laid under sentence of righteous reprobation.

18. On this doctrine of the moral dynamics, which operate and are in force, even in our state of profoundest ignorance respecting God, there may be grounded three important applications.

19. The first is that all men, under all the possible varieties of illumination, may nevertheless be the fit subjects for a judicial cognizance—inso-much that when admitted to the universal account, the Discerner of the heart will be at no loss for a principle on which they all might be reckoned with—as, corresponding to a very dim perception of the objects of religion, there might still be as much in operation of the ethics of religion as might lay a distinct responsibility even on the most wild and untutored of nature's children. Within the whole compass of the human family there exists not one outcast tribe that might not be made the subjects of a moral reckoning at the bar of heaven's jurisprudence—even though no light from the upper sanctuary hath ever shone upon them; and neither hath any light of science or of civilization sprung up among themselves. In each untutored bosom there do exist the elements of a moral nature; and the peculiar character of each could be seen from the way in which it responded to the manifestation of a Deity. And though only visited by the thought or the suspicion of a Deity, the same thing still could be seen from the way in which these children of nature were affected by it. Each would give his own entertainment to the thought; and, in the