

any further notices or manifestations of that mighty Being with whom we had so nearly and so emphatically to do. Under the impulse of a right principle, we should follow on to know God—till, after having done full justice both to our opportunities and our powers, we had made the most of all the available evidence that was within our reach, and possessed ourselves of all the knowledge that was accessible.

27. But we shall expatiate no longer on the popular and practical applications of this principle --all important though they be; and will only now advert to the distinction between the ethics and the objects of Theology, for the purpose of elucidating by a very obvious analogy the relation in which the Natural and the Christian Theology stand to each other.

28. And first, it is obvious that in virtue of our moral nature, such as it is, there might be a feeling of certain moral proprieties as appendant to certain relations between man and man without any recognition by the mind of God. Though the world were to be transported beyond the limits of the divine economy—though the Supreme were now to stamp a perpetuity upon its present laws both of physical and mental nature, and then to abandon it for ever—though He were to consign it to some distant and solitary place in a reign of atheism, only leaving untouched the outward accommodations by which man is now surrounded, and the internal mechanism which he carries in his bosom—let there be no difference but one, namely, that all sense of a ruling Divinity were expunged, but that with this