

spirit of man which, if he obey, will conduct him onward through successive manifestations, to what in his circumstances is a right state of belief in religion—and which if he resist, will supply the subject matter of his righteous condemnation. It should be made obvious that, in no circumstances whatever, he is beyond the pale of Heaven's jurisprudence; and that whether or not he have light for the full assurance of his understanding, he has light enough to try his disposition towards God—both to prompt his desire towards Him, and give direction to his inquiries after him. Even on the lowly platform of the Terrestrial Ethics this principle comes into operation; and in virtue of it, every mind which feels as it ought, and aspires as it ought, will be at least set in motion and come to all the light which is within its reach. “He that doeth truth,” says the Saviour, “cometh to the light.” He that is rightly affected by the Ethics of the question, cometh to the Objects: and thus an entrance is made on the field of the Celestial Ethics, and possession taken by the mind of at least one section of it—Natural Theology. But after this is traversed; and the ulterior or revealed Theology has come into prospect, we hold that the same impulse which carried him onwards to the first will carry him onwards to the second. We shall therefore resume the consideration of this principle after that we have ended our exposition of the natural or the academic theism. And next in importance to the question “What are those conclusive proofs on the side of Religion which make it our duty to believe?” is the question